HISTORIAN'S OFFICE
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*"—MATT. 1: 23.

No. 48, Vol. LXVI. Thursday, December 1, 1904. Price One Penny.

"THEY SHALL LAY HANDS ON THE SICK."

SOME RECENT INSTANCES OF GOD'S BLESSINGS TO THOSE WHO BELIEVE.

IT is sometimes claimed that the gifts and blessings which the Latter-day Saints enjoyed in the early days are not so often witnessed now. We think that much of this is supposition, and if we but heard of the many manifestations which are constantly being given to the Saints, we would know that the Lord does fulfill the promises He has made to those who believe. Many times the Saints are diffident in making public God's dealing with them, holding them as sacred manifestations between them and their Heavenly Father.

Quite often we receive accounts of the gifts of healing, which are printed in the STAR. We have at hand a number of incidents which are here presented. The first is taken from a letter written by Elder George W. Tolley from Belfast, Ireland, under date of November 7th, 1904, to Elder Robert L. Anderson of the Liverpool office, wherein he says:

"About eight miles from here, in a country place where we have held a series of meetings in a large carpenter shop, with from eighteen to fifty-three in attendance, much good has been done, and the prospects for converts are good. A little incident happened here in which the hand of Providence was made manifest. A Mrs. Ferguson, an invalid lady, had heard of the Elders, and sent for us to come and see her. We walked to her home and found her in a critical condition, suffering from general debility and dropsy, and was almost confined to her bed, being unable to leave the room without assistance. The Gospel was explained to her in part, and she wished to be administered to; and her wish was granted. The Lord heard and answered our prayers,

and restored her to health and strength. She has since done her own housework, besides helping her husband some in the field. She had been unable to do her housework for years.

"The people in the vicinity, knowing the condition of the woman before and after the administration, became interested in us, and offered us a large carpenter shop to hold meetings in. A number were held with success, and then some of our Christian friends (Plymouth Brethren) thought we were making too much headway, so they began to warn the people against us by holding meetings and placing up placards in conspicuous places, saying to the people that false prophets were in their midst, etc.

"We also administered to a brother of Mrs. Ferguson's who had been suffering for years with a running sore on his leg. He began to improve immediately, and now he is nearly well. The doctors had told him that he would lose his leg.

"The mother of these two invalids is one who has been 'saved' for a number of years, and has not sinned since she was saved, so she claims. Her husband and children come to our meetings, and she said, 'I know that the Mormons are of the devil, because every *unsaved devil* in my house is in favor of them.' Just think of a *perfect* lady saying a thing like this of her family, when two of them have been raised from beds of affliction and restored to health.

"We cannot expect all clear sailing in preaching the Gospel of peace. We expect the people will make a fuss, and cause a tumult over the woman being healed in their midst, similar to those at Jerusalem when Peter and John healed the impotent man that sat at the gate 'beautiful' asking alms of the people; but I know, as they knew, that it is the power of God that does these things, and my desires and endeavors are to 'show forth the praises of him who hath called me from darkness into his marvelous light.' We are expecting about five baptisms on Saturday next, the lady that was healed and her husband being among the number."

Elders Isaac A. Smoot and James J. Squires, writing from Crewe, under date of November 1st, 1904, tell of their finding a sister who had not seen nor heard an Elder for sixteen years. They write: "This sister has great faith. On the occasion of Elders Smith and Smoot's first visit she had been suffering for a long time from neuralgia, so much that she could not rest at night. When the Elders had got fairly rested, she told them how she had suffered, and then requested them to lay hands on her that she might receive relief. She remembered that prominent feature of our faith since a girl. They complied with her request, with the result that she received instant and permanent relief."

The *Juvenile Instructor* of October 15th, 1904, prints a letter from President German E. Ellsworth written from Chicago, U.S.A. in which he says:

"We had a remarkable case of healing here last Sunday. A little girl, Jennie Hansen by name, who had heard of the Elders but had never seen them, came to our meeting, saying, if we would bless her she knew she would get better. Her family are not members of the Church. For six years she has constantly worn an iron frame about her body with a brace to keep her leg in place, caused by it being split, as it were, when she was four years old. This frame had caused a large abscess on her side. The Elders after the

morning meeting administered to her. Elder Wilford Woodruff anointed and Elder George A. Smith sealed. The child went home and was so happy that she sang all the afternoon. Before morning (Monday) she heard a voice telling her to take off the frame and brace. She did so, and went running to her mother who slept in the other end of the flat, saying she was getting well. By Thursday the abscess on her side was all but gone and the leg had lengthened some two inches to the length of the other one. She has not used the frame and brace since she took them off, though she was not able to walk without them previous to doing so."

THE TRUE REMEDY.

BY FREDERICK NEWTON.

THE greatest of all problems which confront men, is man. Within that problem lies the mystery of sin, which has made the problem so intricate and profound; for sin, having entered into life, has become so much a part of man's nature that it has ceased to be looked upon as an importation. Whatever our views may be, all men admit that sin is in its essential nature antagonistic to the soul, and whatever man of himself may do, or attempt to do, it will find a channel wherein to force its way.

Men have instituted theories and plans for the uplifting of the race, but these are insignificant when the greatest problem faces us which all men have to meet as the last issue of their lives here. Even in the minor facts, men fail in their attempts to grapple with them and will continue to fail until the greatest of all the problems is solved. The human schemes for eradicating sin, we scarcely need even to examine, when we know how limited is man's knowledge of and experience in sin, and his feeble grasp of his own inner self. For when we come to examine the possibility of man providing a remedy for all the sin and the far reaching issues of sin, we can lay the task down at once as an absurd, though a naturnl desire: for how is it possible for man to provide a remedy for man, when he does not know who man is, from whence he has come, or whither he is going.

Man's incompetence lies in his own ignorance, and not until man finds out how little he knows of himself and the essential nature of sin, will he give up the task. There is however, no need for man to arrive at this conclusion by bitter and sorrowful experience, for in these last days God has intervened in human things, having given to the Prophet Joseph Smith a perfect remedy for sin, in which also lies the solution to all the life problems which to-day are perplexing the race. This remedy has been given because God knows we are not able to formulate a code of ethics that will save us, nor any scheme of our own invention, and thus where men have failed in their own plans they can succeed along the lines of the Divine methods as revealed to us. The reasons for God's success are clear. The plan of the Gospel, which is the remedy provided, comprehends man, not merely in the central fact of his life in the spiritual realm, but touches the whole circumference of things, so that there is no place in human life but which is conditioned by the revealed purposes of God. There are no depths, no secrets in man's nature and being but

what are known and understood by Him, for He made man; and the Gospel message which He has sent to man is a message of a Father's love to His child. For man is the offspring of God, and out of perfect love, which we cannot explain, has issued to man a perfect plan through which the child may become perfect in the sight of his Father, thus realizing the Divine ideal which was the original intention in the heart of God when He made man in His own image. If man then responds to the Gospel he discovers in it the Divine remedy for sin. He finds also in living the conditions of things revealed that there are no depths, no sighs, no limitations in his heart and life but are wonderfully met in that plan of redemption.

EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

(*Continued from page 742.*)

SOME time after this, I was called by Elder Orson Pratt to leave Scotland and preside over the Manchester conference, at this time the largest in Great Britain, being composed of thirty-one branches and over three thousand members. [The date of Elder Gibson's appointment can not be found, but the STAR gives an account of his release as conference president October 6th, 1850.—Ed.]

It was expected by the Saints that I should visit every branch, at least once each month, and as that would be one every day even in the longest months, I had to find some plan to make up for the short months, and also to give me a day's rest at home once in a while. As there were railroads running through the conference in all directions, I formed the plan of preaching in three of the largest branches each Sunday, and then I visited the country branches during the week. I used to rise early on Sunday morning, take the cars to one of the large branches, preach there in the forenoon, and then continue to the next place. It was hard work, but I had good health and enjoyed it. As I always had my appointments out a week ahead, I had large meetings.

I had just begun to congratulate myself that I had got rid of discussions, when the Rev. W. Woodman, who had been discussing with various persons, challenged one of our Elders and the Elder accepted it for me. I knew nothing about it until he came to conference and told me. I did not feel like thanking him for it, but told him he would have to discuss himself. As the matter had gone so far, the brethren thought I had better take it up. I wrote to Elder Pratt about it, and he advised me to accept if I could get the proper subjects and rules to govern the discussion.

In my correspondence with the Rev. Woodman, the need of Elder Pratt's caution became evident, as the reverend gentleman desired me to take the affirmative on a question of his own making. He thought, no doubt, to trap me. We corresponded for a time, and meanwhile I had permission to go to Scotland on a visit. While I was absent, Mr. Woodman published a tract stating I would not meet him in discussion, but that I had left England and gone to Scotland. For his valor in the affair his congregation and friends

arranged to give a tea party in his honor. One of the Saints sent me a copy of the tract. When I received it, I immediately returned to Manchester, drew up a bill with the subjects for discussion, and told him to meet me on them. This bill I had printed and had several hundred stuck up in Manchester. The rest I had folded neatly, and then I had two of the brethren on the night of the tea party station themselves on each side of the gate by which the people entered, and respectfully hand one to every person who went in. This had the desired effect, for some of the most prominent members of his church told him that if he did not take me up on the proposed terms, they would leave the society. He then agreed to the terms.

I sent a copy to Elder Pratt. He was satisfied, and told me to go ahead. So I notified Mr. Woodman that he was at liberty to choose the place of meeting, either in Manchester or in any of the large places nearby, but I would not have it in a small place or away from the railways. He accordingly chose Bolton, as more convenient for him, to which I agreed. We engaged the largest and finest hall in the city, capable, it was said, of seating three thousand people. The hall was filled each night of the discussion. The railway company ran special trains each night between Manchester and Bolton. On the second night a special train came all the way from Leeds, carrying Mr. Woodman's friends. The Saints also came out in large numbers. The event caused quite a stir among all classes of people.

I had Elder G. W. Watts for my reporter, and Mr. Woodman had one of his own. Considering the very large assembly, good order prevailed. I could see that quite a number in the audience had brought their Bibles with them and they turned the leaves to read the passages quoted. As near as I can remember, I was interrupted but once during the three nights' discussion, and that was on the second night, when an old gentleman arose and asked me to read the account of the Lord's and the two angels' visit to Abraham, and of their eating with him. I read it, but he said no more. Mr. Woodman was called to order a number of times for using unbecoming language. There was no vote called for or taken at either of the meetings.

[In the MILLENNIAL STAR of December 15, 1850, we find the following announcement:

DISCUSSION.

"A discussion was held in Bolton, between Elder William Gibson, President of the Manchester Conference, and the Reverend Mr. Woodman, an advocate of Swedenborg's views, on the evenings of the 24th and 31st of October, and the 7th of November. The questions discussed were as follows:—

"1.—What is God; is He an immaterial being, possessing neither passions nor any properties of matter?

"2.—The Godhead: Are the Father and Son two distinct and separate persons as much so as any father and son are on earth?

"3.—The true nature of the signs promised to follow faith (Mark xvi. 17, 18): Are the terms there used, such as tongues, devils, serpents, etc., to be understood in the literal sense?

"We have been favored with a phonographic report of this discussion, by G. D. Watt. We find it exceedingly interesting. We shall publish a few

thousand for the benefit of the public. It will probably make a pamphlet about the size of Elder Taylor's discussion. The Saints will be much pleased and greatly edified by a perusal of the strong and powerful arguments displayed throughout the whole discussion. The absurd, nonsenical doctrines of immaterialism were exposed by Elder Gibson in a most masterly manner; while the distinct identity of the Father and Son was proved beyond the possibility of refutation. If the Saints desire a feast, purchase and read this discussion."

The pamphlet containing this discussion is now exceedingly rare. At some future date we may present it to our readers through the columns of the STAR.—ED.]

[TO BE CONTINUED.]

NOT RELIGIOUSLY INCLINED.

BY ELDER RULON S. WELLS, IN THE "YOUNG WOMAN'S JOURNAL."

IT is a matter of regret that any of our young people should give expression to such foolish sentiments as, "I'm not religious," or "I'm not religiously inclined." Such expressions as these betray an ignorance of the meaning of the word "religion," which is, among the children of Latter-day Saints, absolutely inexcusable. It is more than likely that those who give utterance to such unholy sentiments are laboring under a very common misconception of what true religion is. Doubtless they think it means to draw long faces, and to pray long prayers with the eyes upturned toward heaven and never to indulge in any merriment or permit a smile to beam over their countenances. To them it means going to meetings and listening to long, tedious sermons.

Such people will probably be surprised to learn, though they should do all these things and conform their lives in strict harmony with this idea of religion, that still they would not necessarily be religious. A man might draw a very long face and look very sanctimonious and yet not be religious; a young lady might pray very long prayers and never miss a meeting, and yet not be religious. A person might do all these things, and yet be a villain of the deepest die.

To look pious and drawl out long prayers—that is not being religious. To preach loud sermons and turn the face heavenward—that is not a religious act. Many professing to be ministers of the Gospel do all these things, and yet at the same time, will unblushingly bear false witness against their neighbors. Such men are not religious men, they are hypocrites. Every virtue has its kindred vice, and maybe, hypocrisy is religion's kindred vice, just as lust is to love, or stinginess to economy—but no! it is not even that closely related—hypocrisy is the opposite—the antipodes of religion. And although the one is often mistaken for the other, they are no more alike than the wolf is like the lamb. Indeed, hypocrisy is the wolf in the clothing of the sheep; outwardly, it may look like the lamb, inwardly it is the raving wolf.

What then is the true meaning of the word "religion?" And what is the true meaning of the expression, "I'm not religious?"

The following definition, than which none better can be found, is from the

Bible,—James i: 27: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

From this we can readily see what it takes to constitute a religious act, to visit those who are in need and minister to them in their distress, to do something for their relief and not let the cry of the widows go up to heaven against us through our neglect or failure to provide for her necessities.

At one of our conferences a short time ago one of the bishops reported that the young boys who had been ordained deacons had, in addition to performing their regular duties in the priesthood, visited the homes of all the widows in their ward, had gone into the hills, snaked down some wood and chopped it into convenient lengths and sizes, and carefully stacked it up for winter use. There was no pulling of long faces in that, nor praying of long prayers, yet that was a religious act—those boys were religious boys.

Another, and a most important feature of a truly religious life is this: to keep oneself "unspotted from the world." To be religious means to be good—to be pure, honest, truthful, virtuous, clean; or in other words, unspotted from the sins of the world. Even from this phase of the subject it will be evident that there is no need of this outward appearance of sanctimony which is so often mistaken for religious fervor or Christian piety.

In the light of this explanation of religion, how do you think it sounds to say: "I'm not religiously inclined"; or, "I'm not religious." As well might a young man say: "I'm not honest"; or a young woman declare: "I'm not virtuous." How shocking! yet this is its true meaning in all its naked hideousness.

But, says one: what about faith, repentance, baptism, and the laying on of hands for the reception of the Holy Ghost? If true religion means simply to be good, to lead moral lives and to perform deeds of true Christian charity, what about these principles which we have always had held up before us as being the first principles of our religion? What relation do they bear to this true religious life?

In answer to this query let it be understood that these are the fundamental principles of the Gospel, which, as a whole, is defined by the Apostle Paul as being "the power of God unto salvation." The practical application of these principles is what enables us to be religious. Or in other words, the Gospel is the means, and religion is the result; or as the Apostle stated it, the Gospel is "the power" which the Lord has placed in our hands by which we can obtain "salvation."

A religious life, then, is the direct result of obedience to the Gospel. There is nothing mysterious about this; it is perfectly natural. Faith inspires us to act, to seek God's aid, believing that He is, and that He will reward us if we diligently seek Him. Repentence naturally follows this effort, for no one would undertake to approach the Lord without first turning away from sin. Baptism has been revealed by our Heavenly Father that we may obtain forgiveness and be cleansed from our sins. And the Holy Ghost is conferred upon us by the laying on of hands in order that we may receive more light and be guided thereby in the ways of truth and righteousness.

Let us therefore not despise the Gospel or be ashamed of it, for it is indeed God's power to make us good and to prepare us for salvation in His kingdom.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 1, 1904.

EDITORIAL.

CHURCH RITES AND CEREMONIES.

THE chaplain of the United States Senate, the Rev. Edward Everett Hale, makes some startling predictions in the *International Quarterly* regarding the future of religious forms and ceremonies in America. He claims that the country is "profoundly religious. It believes in right, and it wants to have right done." At the same time, nineteen-twentieths of the people, Dr. Hale claims, are indifferent to the forms and rituals of the ecclesiasts. He tells this story for illustration:

"'They want me to be baptized,' said a shivering black woman in Boston, only six months from freedom and the climate of Carolina, 'but I can't be baptized because it's so cold.' Quite unconsciously," the chaplain continues, "the good woman expressed the views which nineteen-twentieths of the people of America really have regarding ecclesiastical symbols. . . .

"Four men out of five whom you should meet in traveling, if you were blocked in a snowstorm for thirty-six hours, and had to converse with each other without intercourse with the outward world, would commit themselves to some such statement as this: 'I think a man ought to do about right. I think he can find out what is right in the Bible. I guess if he does that he will find the world after he dies will be a good enough place for him to live in.' . . .

"There are enough left of persons attached to special documentary statements and still more to special formal rituals, to keep for a time in existence the great ecclesiastical organizations. But with every year it becomes more and more certain that by the year 2000 no ecclesiastical organization now existing in America will retain its present form."

The statement made regarding the present condition of religious sentiment is no doubt true both in America and other parts of the world. It is a curious condition, as well as a serious one, that nations of people whose religion is based on the Bible, look with indifference bordering on contempt upon some of the plainest and most fundamental of its teachings. "The Bible is the Holy Word of God," is so glibly proclaimed, and yet, at the moment the theology of the Bible assumes a tangible, active reality it is proclaimed as mere unavailable form. Nineteen-twentieths of Christian people

will agree with the black woman of Boston that baptism would be exceedingly unwise if the water is cold; that, as it is quite inconvenient for one to be immersed, a sprinkle on the forehead is sufficient; that baptism is a "mere form" anyway, and not necessary to salvation. Yet these same people may read, if they will, that Christ, the founder and finisher of their salvation, said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" and when He Himself led the way He said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

The man that wishes "to do about right," opens his Bible to find out what that right is. He reads of "a certain man in Cæsarea called Cornelius, . . a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway"; yet this good man, who, according to present-day ideas, ought to have been satisfied that when he died he would go to "a good enough place," went to a great deal of trouble to "send men to Joppa, and call for one Simon," whose surname was Peter, and he was to tell him what he ought to *do*. There was something else necessary, it seems, more than merely being good, for after Peter had taught Cornelius and his household, "he commanded them to be baptized in the name of the Lord."

And so, the man who looks in his Bible to find out what is right, cannot help seeing that "special formal rituals" were a part of right living." There were certain things to be done, certain ceremonies to be performed before a person became assured of a "good place" either in this world, or in the world to come. The reason why the modern religionist does not understand that these ordinances of the Gospel are yet necessary, is no doubt due to the fact that the forms with which he has had experience have been dead—have been without a living, moving power to mould the actions of life. There is a "form of Godliness" in the churches of the day, "but they deny the power thereof," for the good and ample reason that they are devoid of that power; yet, the fact that counterfeits exist is evidence that the genuine may be found, and the honest seeker after truth will not cease his research until he finds those outward manifestations which are created by the living, pulsing spirit of truth.

Just a word regarding Dr. Hale's special prediction. The Church of Jesus Christ of Latter-day Saints is an "ecclesiastical organization." It will exist as such, until the year 2,000, and thereafter until it is merged into that kingdom whose King is King of kings, and whose dominion shall be over the whole earth. This Church has certain forms and ceremonies which are the means of ministering grace to the members. These forms are essential to the Church as are the means by which the sap flows to the tree, or life and growth to any being. As Dr. Hale does not believe in latter-day prophets, he should not be too disappointed if his own predictions in this connection can not be taken seriously.

N. A.

THE political news from America proclaims a general Republican victory, and the election of President Roosevelt. Utah and Idaho were no exceptions to the rule. The "American," or anti-"Mormon" party failed in electing a single candidate, while in Idaho, Senator Dubois, who had waged a bitter anti-"Mormon" fight, was completely defeated.

DEPARTURES.—The following British missionaries sailed from Liverpool for Boston, November 26, 1904, per s.s. *Canadian*: Robert L. Anderson, Joseph Ogden, William Moss, Joseph N. Hutchings, Lott Russon, Jr., Mark Cook, Henry Hone, John H. Barlow, Edwin Cox. With the Elders were twelve emigrating Saints. The company was in charge of Elder Ogden.

NOTES FROM THE MISSION FIELD.

LAST Thursday, the American Thanksgiving Day, the Elders of the Liverpool conference met in priesthood meeting at Blackburn. After the meeting, President Brinton invited all to a Thanksgiving dinner in a nearby dining parlor, where a most substantial and tasty dinner was served. Afterwards, expressions of thanks and encouragement were given, as also toasts, recitations, and music. A most enjoyable time was had, one long to be remembered by all present.

FROM Nottingham, under date of November 26th, 1904, we have the following from President Aaron Call: "We again have the pleasure of reporting two more baptizings in this conference. The first was at the Swinton Baths, Nottingham, on Saturday evening, November 19th, 1904, where two honest souls were baptized by Elder Levi J. Hawkley. The other was at Eastwood, Monday evening, November 21st, 1904, where five were baptized by Elder Joseph S. Barlow. Through the courtesy of the Baptist people of Eastwood we had the privilege of using the Baptist chapel and font. We were also allowed the privilege of holding a meeting in the chapel immediately after the baptism, and President Aaron Call did the speaking."

PRESIDENT WARREN H. LYON writes from Cape Colony under date of November 7th, 1904, as follows: "Three more have embraced the Gospel during the month of October, and one more has applied for baptism. The Saints here are doing remarkably well in providing meeting places, paying tithing, etc. Those that embrace the Gospel are intelligent, energetic people; and we are thankful to say that one of the brightest business men, one of the best musicians, one of the most efficient tradesmen in South Africa are already members of the Church. A fourth member is a very capable young lady school teacher. The Elders and the Saints feel happy in the testimonies they have received. One of those who has been baptized is the young man of whom I wrote some time ago."

THE SCOTTISH CONFERENCE.

THE semi-annual Scottish conference convened at the Masonic Hall, 100 West Regent Street, Glasgow, Sunday, November 27, commencing at 10:30 a.m. There were present President Heber J. Grant of the European mission, Elder Nephi Anderson of the Liverpool office, President Stewart Eccles and nineteen Elders of the Scottish conference.

After the usual opening exercises, President Eccles welcomed all present,

and said he was pleased to see so many at the morning session. The general authorities of the Church and traveling Elders were presented and unanimously sustained. The statistical report for the past six months was then read by the clerk of the conference, showing 105,879 tracts, and 3,078 books distributed; 3,172 Gospel conversations; 35 baptisms.

Elder Warren W. McCarty spoke on the gifts of the Holy Spirit, and testified that we enjoy them the same to-day as did the early Christian Saints. Elder Frederick G. Baker spoke briefly on the unity of the Latter-day Saints.

President Heber J. Grant occupied the remainder of the time and compared the Church to-day with the Church primitively; said the teachings of the Church are above reproach, and that we want people to believe the Bible; because if they do they will believe "Mormonism," as their teachings are identical. The only way to receive a testimony of the same is to seek for it.

At the afternoon session Elder George A. S. Smith spoke briefly on the restoration of the Gospel and bore testimony of the same. Elder John A. Leishman spoke of the beauties of the Gospel as revealed in our day.

A quartet, "See the Mighty Angel Flying," was rendered in a pleasing manner by Elders Eccles and Maxwell, Brothers Cook and Newbigging.

Elder Nephi Anderson spoke of the oneness of the spirit which the Latter-day Saints enjoy. Showed the reason for this was because they all had obeyed the same Gospel, and were members of the true Church of Christ.

President Grant pointed out the examples of love for their fellowmen which the Latter-day Saints are showing to the world, in that they are willing to give their time, their talents, and even their lives if necessary to bring the Gospel truths to those who know it not. He portrayed eloquently the sacrifices which the Saints have made for the Gospel.

Elder Edward F. Thompson spoke at some length on the apostasy from the Gospel, quoting very freely from the Scriptures to substantiate the claims of the Latter-day Saints.

The song, "Zion prospers, all is well," was rendered by the quartet.

President Grant spoke on the beauties of the Gospel, and said it is a Pearl of Great Price which every man should seek for. He bore a strong testimony to the divine mission of the Prophet Joseph Smith, and of the Book of Mormon.

There was a marked increase in attendance over our last conference, and a good spirit prevailed at all the meetings.

At the priesthood meeting held on Saturday, President Grant gave some valuable and timely instructions.

GEORGE A. S. SMITH, Clerk of Conference.

THE POOR RICH BOY.

THREE handsome boys, about nineteen, well dressed, well kept, and decent looking, passed our office this morning. They are sons of well-to-do parents—boys who have a little pocket money whether they work or not. If the style of clothes should completely change in the next thirty days each of these boys would have a complete, new outfit. He would go to the store and order it,

and they would be "sent in." They are not bad boys; they think nothing, however, of spending two dollars at the bowling alley, and borrowing the money from some other boys to pay for it. An old gentleman who sat in our office and saw the boys pass, said: "Poor devils—they have no show. Luck is against them." And what he said is true. Life is a struggle, success is a battle which goes to the strong. Strength is not inherited. Blood tells, but it only tells for men and women who have character enough to work, to grow strong, to dig their toes in the ground and grapple with life. These boys in the days when they should be gaining moral and spiritual strength are idling. When they get into the thick of the battle their muscles will be flabby. Wealth will help them little. Their education, however good, unless education trains them to be strong, will avail them nothing. All that will count when the test comes will be such moral fiber as there is in their souls. Failure will bump them, misfortune will jostle them. Unless they can stand up and set their jaws and fight, they are "goners."

The boy who has to work hard with his hands to get his education, to get "his start" in life, is training his moral muscles for the fight. He is ready when the shock of combat comes. He is full armored for the fight; he knows what it is to stint himself, to do without comforts and luxuries; he is more afraid of a crooked dollar than he is of a shabby coat. He can go without a shave a week if he hasn't the dime to pay for it. Dirty hands do not keep him awake nights, but a dirty conscience would. Such boys have a mortgage on life. They are not poor boys. The "poor boys" are the boys who have an easy time of it. If they succeed, it is a sign that they have not been loafing; it is a sign that some way they have been gaining strength. If your boy is loafing, having a good time, for heaven's sake stop him, put some dirty clothes on him that he has earned himself, and let him have the new clothes only when he has paid for them. Too many boys these days are going to the bad because their mothers insist on sending them. They are the poor rich boys. Pity them.—*Ellicott City Times.*

CURRENT COMMENT.

THE WEAKNESS OF SECTARIANISM.

On the spectacle presented by a jarring and warring Christianity, *The Churchman* says: "The more the achievements of a divided Christianity are subjected to impartial investigation, rendering due account of its record of energy and efficiency in details, the more certain will be the conviction that it no longer represents the best aspirations in the life of present-day America. Fortunately, good citizenship is secured not because of, but in spite of, the principles of religious discord. Moreover, the implications of logic are not widely appreciated. It would be impossible even to realize in the imagination what kind of a civil community would exist if the assumptions of a sectarian Christianity were given a wide application. Some of the most permanently useful achievements of the Christian church are now appropriated by the state, while to churches are left a large portion of the failures of the past. That they are breaking down under this burden is not surprising, for the common intelligence of mankind will not always believe that the mission of Jesus

Christ can be fulfilled by rival organizations which only maintain peace among themselves by anti-fraternal indifference."

THE HOMELESS OF LONDON.

From an investigation made by the medical officer of the London County Council, according to a writer in a recent issue of the New York *Medical Record* it is estimated that one in every two thousand of the population of the city of London is homeless. A census of the persons who could not pay for a night's lodging in the cheapest of lodging houses and passed the night out of doors in the streets, or under arches, or in the recesses of front doors, or on landings and staircases of tenements where the doors have been left open, revealed such a number in a certain district that the officer felt justified to make the estimate presented to the council. On the night this investigation was undertaken there were six thousand vacant beds in the lodging houses.

SCIENCE AND RELIGION.

Science deals with things material, religion with things spiritual. Conflict can arise between them only when the one seeks to invade the realm of the other. The true aim of science is to unveil the secrets of the material universe; the purpose of religion is to restore the broken harmony between man and his Maker. When science tries to define and delimit religion, it transcends its powers; when religion, through the overzeal of its teachers and thinkers, endeavors to forestall dogmatically the results of scientific research it, too, transcends its powers, and brings discredit upon itself and its high purpose. Science is only the attempt to discover the laws of God in nature; religion is the revelation of God's will in the higher realm of spirit. The former has no right to say that God cannot reveal Himself except through material laws and processes, for it has no means of determining whether He can or can not. Spiritual things are spiritually discerned, and all the logic of science cannot demonstrate to a man to whose consciousness God has revealed Himself that he has received no revelation. He knows he has received it, because he has the witness of it in himself.—*New York Examiner.*

CHARITY SHOULD BEGIN AT HOME.

The need of an everyday, practical religion is aptly illustrated in the following from *Leslie's Weekly*:

"A woman employing a number of servants has been heard to say that she did not know the name of any of her girls—that is, their surnames; whether they had any relatives or other home than the one she offered them. She knows nothing about their lives whatever, and never talks with them except on business, and then in the very fewest words possible. This woman, with the keeping of precious souls in her care under her own roof, goes to church every Sunday, and to mid-week prayer meeting, and, like the Pharisees of old, prays loud and long in conspicuous places for the heathen, and sends large sums through foreign missions to them. How much more Christ-like and unselfish would be the religion that could put her in touch with the home mission beneath her own roof, where, by putting out her hand, she could lend encouragement to some tired, discouraged mortal, whose spirit

needs uplifting and whose body needs medical treatment she has neither the means nor strength to secure.

CHRIST'S BODY AFTER THE RESURRECTION.

THE Rev. G. Campbell Morgan, in the *Christian Age*, answers the question: "Did Christ rise from the dead with the same body in which He was crucified, or in other words, did the same change take place that is described in I Cor. xv: 44?"

"Yes," he says, "there is no doubt that the same change took place in Christ's resurrection as that described by Paul. The same Person arose from the dead Whom they had buried after crucifixion.

"The body was the same and different. It was not the same in that it had been changed into the new form necessary for the new conditions. It was the same in that the new body was the old one changed.

"Resurrection is of the body rather than the spirit. If there is only the impartation to the spirit of an entirely different body, then there is no resurrection. In some sense out of the body of His death there came that of His risen life.

"This is a great mystery, but so also is that new body of wheat which comes out of the death of the old 'bare grain.' It is not the old seed, and yet without the old it could not be. Therefore, it is the old re-formed."

A PASSIVE RESISTER IN JAIL.

THE Rev. W. J. Potter, a "passive resister" who has recently served a fifteen days term of imprisonment in Worcester Gaol, told of his experinces to a large audience in the Town Hall at Stourbridge. The *British Weekly* says:

"Mr. Potter said he was treated just the same as any other prisoner. He had to wind string for making mats, to pump water from the drains—a job that they put old men on to, and those who were good for nothing else, as the gaoler put it—he had to scrub his cell, wash and polish his tins every day, and, in short, to become quite a scullery maid. He did it all cheerfully as unto the Bishops, and not unto men. (Cheers.) In prison a man was expected to work at his usual calling. He offered to do so, but they would not accept him. (Laughter.)

"The Governor, Mr. Potter remarked, was as courteous to him as to the other criminals, he believed. He allowed him to work six to ten hours a day, and saw that he did it to. (Laughter.) He allowed him to read Mr. Silvester Horne's "History of the Free Churches," and Wylie's "Protestant History," and the Bible, but only at mealtimes.

"Mr. Potter was sentenced by the Bench to one month's imprisonment, but after he had been in prison for thirteen days, his rate was paid anonymously, and he was liberated. Mr. Potter declared that unless the law is altered, he will go to prison again in six month's time.

BOB INGERSOLL AND "BEN HUR."

THE conversation here took a literary turn, and I asked the general if there was any truth in the intimation that certain words of Robert G. Ingersoll had caused him to write "Ben Hur."

"No," said he, "Bob Ingersoll had nothing to do with beginning 'Ben Hur, but a talk I had with him had considerable influence upon the story. I may say it caused me to change the whole plan and nature of it. The talk occurred as we were going home from the Cincinnatti convention, at which Bob Ingersoll had made his great speech nominating Blaine, one of the greatest speeches of our history, and of all time. Ingersoll and I left Cincinnati on the same sleeping car. He had the drawing room. I was sitting talking with some men, when he came to the door in his nightgown and said: "Is that you, General Wallace? Won't you come into my room; I want to talk.'

"I went to the door and there stopped, saying: 'I will come in, colonel, but only on one condition, and that is that I am to fix the topic of conversation."

"'All right,' said Ingersoll. 'What is your text?'

"I replied, 'Is there a God?'

"The answer came quick: "I don't know; do you?'

"'Is there a heaven?'

"'I don't know; do you?'

"'Is there a hell?'

"'I don't know; do you?' was again the reply.

"'Was Jesus Christ the Son of God?'

"'I don't know; do you?" said Ingersoll in the same tone.

"'Well, those are the topics I want you to discuss,' said I.

"Ingersoll thereupon began to speak. He went over the whole question of the Bible, of the immortality of the soul, of the divinity of God, and of heaven and hell. He vomited forth ideas and arguments like an intellectual volcano, overwhelming my soul with them. He kept this up all the way to Indianapolis, and the result was that, when I left the train there, I walked the streets for an hour to quiet myself before going to bed. Prior to that I had paid almost no attention to the Bible or religion. My life had been full, and I had overlooked matters of the soul. I then decided that these were the great questions for man to study, and also that every man must investigate them for himself. I began at once to read the Bible, devoting my time chiefly to the New Testament, and the life and sayings of Christ. I did not pay much attention to the Apostles nor the Gospels, but I did try to study Christ and His works.

"The result was that I came to believe in the Bible. I gave up all doubt of the existence of a God, and that fact is as firmly settled in my mind as the fact of my own existence. I came also to believe in Christ as the best embodiment of the Divine Spirit in man, and to accept Him as my model. This study caused me to remodel my plan of 'Ben Hur.' I changed it throughout and the whole of the book, with the exception of the first chapter, was, as you may say, influenced by my talk with Ingersoll."—Frank G. Carpenter, in *Deseret News.*

"My friend," exclaimed the eloquent minister, "were the average man to turn and look himself squarely in the eyes, and ask himself what he really needed most, what would be the first reply suggested to his mind?" "A rubber neck!" shouted the prococious urchin in the rear of the room; and, in the confusion which followed, the good man lost his place in his manuscript and began over again.

"JUST A MINUTE."

Though Nathan faced a task and knew
He should begin it,
He could not start to put it through
For "just a minute."
And, though the case demanded speed,
He could not move just then; but he'd
Be ready for it, yes, indeed!
In "just a minute."

His purposes were not of rhyme
By "just a minute."
The whole world seemed ahead of time
By "just a minute."
He could not learn to overhaul
His many duties, large and small,
But had to beg them, one and all,
To "wait a minute."

In manhood he was still delayed
By "just a minute."
He might have won, had Fortune stayed
For "just a minute."
But at the end of life he railed
At cruel Fate, and wept and wailed
Because he knew that he had failed
By "just a minute."

NIXON WATERMAN.

DIED.

BALL.—At South Normanton, Nottinghamshire, October 24th, 1904. Sister Ann Ball, aged 45. She had been a faithful worker in the Church of Jesus Christ of Latter-day Saints for over twenty years.

MOORE.—At Middlesbro', November 11th, 1904, of heart trouble, Sister Alice Beverley Moore, in the 38th year of her age.

SCHOFIELD.—At Warrington, September 14th, 1904, Mark Schofield, aged 76

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EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.